A FALSE FAITH *not Justified by Care for the* POOR.

PROV'D in a

SERMON

PREACH'D at

St. *PAUL*'s Church

August 28th 1698.

By *LUKE MILBOURNE* a Presbyter of the Church of *ENGLAND*.

Ξενοδοχεῖα καθ' ἑκάστην πόλιν κατάστησον πυκνὰ, ἵν' ἀπολάυσωσιν οἱ ξένοι τῆς παρ' ἡμῶν φιλανθρωπίας, οὐ τῶν ἡμετέρων μόνον, ἀλλὰ καὶ ἄλλων ὅστις ἂν δεηθῇ χρημάτων. Julianus ad Arsacium.

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Mr. *MILBOURNE's*

SERMON

AT

St. *Paul's* Church,

August 28. 1698.

EDWIN Mayor.

Martis viii. *die Septembris* 1698, *Annoque RRs. Will. tertii Angliæ, &c. decimo.*

THis Court doth desire Mr. *Milbourne* to Print his Sermon Preached at the Cathedral Church of St. *Paul* on Sunday the 28*th.* of *August* last, before the Lord Mayor and Aldermen of this City.

GOODFELLOW.

XUM

1 Cor. XIII. 3.

And though I bestow all my goods to feed the Poor, and have not Charity, ---it profiteth me nothing.

Close Union in Faith and Practice between the Members of Christ, *that there may be no Schism in the Body*; but that they may, *by Faith*, hold to their *One Eternal Head*, and, by *Love*, have the *same Care one for another*, is the Glory and Security of his Church. Other *Spiritual Gifts* may *Beautify* and *Adorn* it; These (with their Companion *Hope*) give it *Substance and Vigor*, make *Faithful Christians* fix their Thoughts above, break through a thousand difficulties below, and imitate the prodigious Love of their *Master* to miserable Sinners, by a diffusive tenderness for one another. These then are the certain *Test* of a *sound Christian*. A *Man*, set off with all the Charms of irresistible Eloquence, may be follow'd and admir'd; the ravish'd World may hang Eternally on *his* Lips, who speaks with Power and Demonstration, and who, with clear Sense and proper Expressions, makes the obscurest things plain and intelligible; and who would not be his *Captive*, who, by a great number of indisputable and unaccountable Miracles, commands Submission? But for a *Man* to condescend to the *Necessities of the Poor*; to look upon himself as sent into the World to relieve the Indigent; to be the

Father and Guardian of those who are generally despis'd by a careless and uncompassionate World, and to be so fond of suppos'd *Truth*, as *to seal it with his Blood*; These are such Demonstrations of a sincere Goodness, as might, one would think, stop the Mouths of captious Inquirers, and make the Eloquent Preacher and the Worker of Miracles pass for a compleat *Saint*. The concurrence of such Qualifications must needs glitter wonderfully before the Common World, and prejudice them very far in favour of their glaring Lustre; yet *these* may possibly meet, where *true justifying Faith* and *unfailing Hope* are wanting, and the most extensive *Bounty* may be without *Charity*. Where it's so, however foolish Men may applaud them, their *Eloquence* makes them no better than *sounding Brass, or tinkling Cymbals*. Their *Knowledge and Miracles* make them just *nothing*, and their *Zeal and Liberality* can *profit them nothing*. *These three aside* indeed, *Faith, Hope, and Charity; but the greatest of these is Charity*. Love or *Charity* is the certain Evidence, the natural Consequence, the inseparable Companion, and the Crowning Perfection of the other *Two*. There's no such *Love*, as the Text requires, but where there's found *Faith* and vigorous *Hope*; and there's no such *Hope*, or such *Faith*, but it will always *work by Love*. This *Charity* therefore and *Almsgiving*, or *Care for the Poor*, are very different things; they are excellent Companions indeed, but they may be parted, and where they are so, *though I bestow all my Goods to feed*, or to provide all Necessaries for *the Poor*, (for *Feeding*, in the Text, imports that *general Care*) *it profiteth me nothing*.

The

The *Assertion* shews, that among the *Corinthians* there were some in the *Apostles* times, who had wonderfully high thoughts of *Mercy to the Poor*, and believ'd, with that * *Apocryphal Writer*, That *Alms deliver from Death, and suffer not to come into darkness*, without any *Addition* whatsoever. As if *Beneficence*, or conferring outward good on those in want, and providing for their Bodily necessities *only*, were enough to procure *Eternal Salvation*, without either a *right Faith*, or a *just Hope*, or *true Christian Love or Charity*. St. *Paul* corrects this Error; puts himself in the place of such a bountiful Man (for none can be more Bountiful than he who gives his All to the Poor) and lets them know, that, tho he should do this, yet *if he had not* Divine *Charity*, (which could not be without *Faith and Hope*, since they *subsist or abide together*) it would all stand him in no stead, *it would profit him nothing*.

* Tobit. 4. 10. Hujusmodi Axiomata ab Hæreticis frequentissimè producuntur. Hinc Apelles, authore Rhodone Tatiani Discipulo apud Eusebium. Ἔφασκε μὴ δεῖν ὅλως ἐξετάζειν τὸν λόγον, ἀλλ' ἕκαστον ὡς πεπίστευκε διαμένειν. Σωθήσεσθαι γὰρ τοὺς ἐπὶ τὸν ἐσταυρωμένον ἠλπικότας ἀπεφαίνετο μόνον ἐὰν ἐν ἔργοις ἀγαθοῖς εὑρίσκωνται. Hist. Eccles. l. 5. c. 13.

This *Love or Charity* mention'd here, as *the Perfection of all other Excellencies*, is of a vast and undefinable extent; on which reason the *Apostle*, who recommends it every where, gives no particular *Definition* of it any where, but endeavours to imprint a right Notion of it in our minds by recounting its several *Negative* and *Positive* Qualifications, all which justifie that difference between *it* and *Almsgiving*, or care for the Poor, which we commonly, but improperly call *Charity*. For,

This *Charity suffers long*:---The Christian endued with exercises the utmost *Patience* under the greatest *Injuries*. He reflects on God's dealing with himself, and with a wicked World; and therefore breaks not out into a 1.

Rage

Rage against him who wrongs him; much less will he meditate *Revenge*; he leaves that to God; and as his *Heavenly Father* is gracious *both to the Good and Bad*, his Servants and his Enemies, so this *Man of Love* will be kind to *All*, particularly to *those* who have *us'd him worst*. But the *Man* who gives *Alms* in abundance may be waspish, malicious, revengeful, barbarous.

2. *Charity*, or true Christian Love *envieth not*:—The true Christian sees his Enemy thrive with Joy: He's pleas'd with every *good Action* which proceeds from him, and with every *Reward* which he receives. He looks on the Learning, Virtue, Piety of all Men with satisfaction; and when *they* grow Great, Powerful, Rich *by such means*, or have a mighty Interest among good Men, he's pleas'd to see his *Father's Honour* promoted; and can quietly let *others* get a greater Reputation, even in those things in which himself is most ambitious to excell. The *Man of Alms* may grudge every thing that slips his own hands, and in the Care for the Poor, foolishly strive to engross the sole Management, and the entire Reputation.

3. This Love or *Charity vaunteth not it self—is not puft up*—He who is bless'd with this *Grace* is not loud when he gives his Alms, nor stunns every Company with the noise of his Industry and Beneficence. The deepest waters slide with the greatest silence, and *the most merciful Men love to be kind in secret*; They would not have *their left hands know what their right hands give*. It's a Reward which *God* only bestows which they seek, and there's no need of proclaiming it in the Ears of Men: But he then, who is *God's* chosen *Instrument* to be a *common Benefactor*, will be the Humblest Man in the World. Some who have been *Careful for the Poor* have been very defective in *this Grace*, and have loved as well to be taken notice of for it, as to do it. This

This *Charity doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provok'd, thinketh no Evil.* ----*i. e.* The Man of true Goodneſs or Charity, ſhews no Impudence either in his Language, or his Carriage; He'll vindicate *himſelf*, but he'll aſperſe *none*, raiſe no Scandals, ſpread no *falſe News*, or Lyes, be modeſt among his Superiors, and affront none, much leſs *his Maker*. He ſtudies the *Publick Good* chiefly; and, that as it is *Publick*, and not meerly as ſuiting to his own Genius or Inclination. He'll be ſo far from Spite or Inveteracy, that, to the utmoſt of his power, he'll conquer the ſudden Eruptions of his Paſſions; and neither the *Miſmanagement*, or ſuppos'd *Ingratitude* of *others*, ſhall force *Him* beyond the Bounds of Reaſon. He has no jealous thoughts of others, as if they intended ill, when they did not; He means no ſuch thing himſelf, and meaſures the Innocence of others by his own: A *Man* may be very *kind to the Poor*, and yet, be rude and ill-manner'd; ſtudy his own Humour only, be mad for Trifles, and jealous of every Body, *without a Contradiction.* 4.

Charity rejoyces not in iniquity, but rejoyces in the Truth. The ſincere Chriſtian takes no pleaſure to ſee Innocence condemn'd, or Merit unrewarded. He's not pleas'd when *Falſhood* finds Favour, though his own Intereſts may be advanced by it; nor can he love *Confuſion*, though troubled Waters might be beſt for himſelf to Fiſh in. He laughs not to ſee good Men diſappointed of their juſt Hopes; but when *Truth*, and *Honeſty*, and *real Worth* is advanced, he's glad for the *Publick*, though his *own Honour* ſhould be clouded by it: But it's poſſible a *large Almsgiver* may be very defective in theſe reſpects. 5.

6. True *Charity beareth all things, believeth all things, hopeth all things, endureth all things.*—The Man of Charity is the great Pillar on whom all Publick Affairs may safely rest; He adds *Strength* to a *Cause* and *Efficacy*, to a good *Design*. He'll never *divulge* his Neighbour's Crimes, much less *Calumniate* him; but if he can, with the veil of Love and Pity, he'll cover the Multitude of *his* Errors. He's ready to believe every thing that's good of him; and to suppose his *Truth* and *Integrity*, where it's not plainly obnoxious, in his *general Conversation*. He'll live in hopes to see the Man, who is Vicious and Extravagant at present, mend; and he'll add his Counsel, and his Prayers, to his favourable Expectations. He knows *great Sinners* have found Mercy by *Repentance*; and why should he conclude that Man *desperate*, to whom *God* still affords the *means of Grace*? For *Himself*, he fears no Calumny, he starts at no Danger, but is ready to be a *Confessor* or *Martyr*, rather than to renounce that *Sweetness of Temper* which *Christianity* introduces; or that *Doctrine of Faith* which his *Master* hath bequeath'd to him. He's not a *Bigot* for Errors, nor a *Patron* of Blasphemies; Heaven's his aim, and Truth's his way; his *Redeemer* is the great Master of it, and the Treasure of it is open'd to him in his *Divine Revelations*: A *Man very forward to relieve the Poor* may be an open *Calumniator*, credulous of every spiteful Reflection, doubt of his Brother's Reformation, when he's in a safer Course than himself, and prove a meer *Ecebolius* in his *Religion* when he's in Danger of being call'd to *Martyrdom*.

We have seen then *the Essentiating Characters of a truly good Christian*, if he have not *this Grace of Charity*, he's *nothing*; He's no more capable of Heaven or

or Happineſs, than an *Adulterer* or a *Murderer*. This *Love or Charity* cannot ſubſiſt where ſound *Faith* and well-grounded *Hope* are wanting. A Man may *give all his Goods to Feed the Poor*, and yet be without *theſe*; therefore a Man may give *all his Goods to feed the Poor*, he may have every place fill'd with the *Memorials* of his Beneficence, and yet for want of them be *damn'd, eternally damn'd* at laſt.

But *Bounty to the Poor* being an inſeparable *Attendant* on true *Evangelical Charity*; and there being a certain *Bleſſing* promis'd to him *who provides for the Sick and Needy* (if we Tranſlate that paſſage rightly) *for the Lord will deliver him in the time of Trouble*; Pſal. 41. 1. By what *Marks* ſhall we know when the *liberal Giver* wants *this* ſanctifying conſummating *Charity*?

Then, *A Man gives all his Goods to ſupport the Poor without this Charity, when He does ſo, without any ſound Principles plainly and neceſſarily moving him to ſuch Liberality.* A Man of a naturally *buiſy and active temper*, employing it in a good and plauſible, rather than in a deſtructive way to that Society in which he lives, acts prudently; for by that means he keeps himſelf out of harm's way; he gets *Reputation* among the *Neighbourhood*, and makes his Life eaſy and delightful; for every Man, even a *profeſs'd Atheiſt*, on ſuch Conſiderations, will be apt *to do good to others*; becauſe their *Bleſſings* are, at leaſt, *ſafer* than their *Curſes*. But the Reaſons of this Bounty may ceaſe; the natural Conſtitution may flag; Wealth and Greatneſs may make a Man ſcorn his former Fears, ſlight the Vulgar, and divert his Liberality. Again, A Man may have *little particular Deſigns* to carry on, *Kindneſs to the Poor* may advance them; but, when they'r accompliſh'd, nothing but *Gratitude*, a Virtue ſoon laid 1.

by, can oblige him to continue it. These then, and such like, are *insufficient Principles*, and won't make *Almsgiving* so much as the *first Step* to future Happiness. Only *true Faith*, where it has possession of the Soul, *is the unfailing Principle of universal Goodness.* Jam 2.17. *Faith without Works is dead*, for it's but a pretended Rom. c. 3. c. 4. Faith. *Works without Faith are useless*, for all Mens *Works* are imperfect, and therefore in themselves unacceptable; *Faith* lays hold on a Saviour, who, having purchas'd *Pardon* for us by his own Immense Merits, gives it freely to our *imperfect Works.* St. *Paul*, and St. *James* are not at such odds as some imagine in this Doctrine. St. *Paul*'s Controversy was with those who were great *Boasters of their own good Works*; who, it may be, *Pharisee* like, *gave Tyths of all which they possest*, by which the *Poor*, as well as *God's Ministers*, were plentifully provided for; and he lets them know, That it was only *Faith* which could *justify* both *them* and *their Works*, and Evidence that *they* proceeded from a Divine Spirit; and that neither the *Jews*, by their Ceremonial Rites, nor the *Gentiles* by their Moral Virtues, could be *justify'd*; since *Salvation* could be attain'd only by *Faith in that Jesus*, whom the *Jews deny'd*, and the *Gentiles*, till preach'd to, *were ignorant of.* Now *Abraham* believ'd in *this Saviour*, by Faith he John 8.56. *saw his Day and rejoyced.*, and therefore his *Works*, without regard to Circumcision or Uncircumcision were accepted. St *James*'s Dispute is against *those who talk'd mightily of their Faith*, and pretended much to *Orthodoxy in that*, but in the mean time liv'd in *Sin*, trespass'd upon *Laws*, omitted *Duties*, and brought a *Scandal* upon their *Profession*, i. e. They knew what

If a Heathen Man cloathe he Naked, feed the Hungry, and do such other like Works; yet because he doth them not in Faith, for the Honour and Love of God, they are but dead, vain, and fruitless Works to him. Of Good Works Homil. 1.

was

was propounded to the Church to be believ'd, but the ſubſtance of that *Faith* had made no Impreſſion on their hearts; from ſuch therefore, *Works* were more *particularly* requir'd *to juſtifie that Faith* which they pretended to, it being of the *Eſſence of true Faith to be Operative*; if they did not *work*, 'twas certain that neither did they *believe*. *Abraham believ'd* in the Meſſiah to come, and he believ'd in that God who had promis'd him; but had he not offer'd to *Sacrifice his Son* at God's undoubted Command, he had by that *Refuſal* renounced his *Faith*; For how could he believe in God who would not obey him? *i. e. How could Faith be true without Works?* Thus *Faith and Works*, which are acceptable to God indeed, are *inſeparable one from another. Works coming from an unpurg'd mind are of no value*; But *the Apoſtles always teach us*, ſays *Grotius*, *That Faith purges us, That the Spirit of God is given to ſuch as are purged, and ſo Faith is made effectual by Love, and therefore*, ſays he, *Love which riſes from Faith and Hope together, is more valuable than Faith or Hope by themſelves are.*

Apoſtoli docent Fidem aptam eſſe ut nos purget; purgatis dari Spiritum ſanctum, & ſic Fidem fieri efficacem per Dilectionem, *Gal.* 5. 6. ac proinde Dilectionem, quæ ex Fide & Spe eam comitante exurgat, plus valere & Fide & Spe. 1 *Cor.* 13. 13. *Grot. in Jac.* 2. 14.

Again, *Eternal Life*, ſays Grotius, *is the End at which Faith aims, and Faith obtains its end, when it's attended with Purity from Vice and Love, and the Effects of Love.* Again, theſe words,—*I will ſhew thee my Faith by my Works.*—He illuſtrates thus,—*I not boaſting of my Faith,*

Effectus ad quem tendit Fides eſt vita æterna, ſed ita demum Effectum conſequitur, ſi adſit Purgatio à vitiis, Dilectio, & Dilectionis opera. Idem in *v.* 17.

Ego Fidem meam non jactitans, ſed perpetuam dans operam Modeſtiæ, Patientiæ, Dilectioni, facile cuivis perſuadebo, etiam tacens, eſſe in me veram Fidem; Nam perpetua illa Sanctitas, & in malis Conſtantia qualis illo ſæculo apparebat, cauſam aliam, quam veram Fidem, habere non poterat. Idem in *v.* 18.

but

but always exercising my self in Modesty, Patience and Love, will easily convince others that I have true Faith, though I am silent; for that Universal Holiness and Constancy in Sufferings which appear'd in the Apostolical Age, could have no other Original but true Faith: True *sound Faith* then, in his Sense, was *the necessary Parent of acceptable good Works.* And this is plain too, from the *Parable* of the *Samaritan*; A *Lawyer* askt our Saviour, *What he should do to inherit Eternal Life?* Our *Saviour* asks him again, *What he read in the Law?* He answers, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy Neighbour as thy self.* The *first* was the Work of Faith, the *second* of Love. Our *Lord* agrees with him immediately, *Thou hast answer'd right, this do and thou shalt live.* Now here was no Question about the *Necessity* of *Faith*, or the *Object* of it; The Lawyer askt not who is that God whom I should love so? Nor is the Question about the *Necessity* of *Love* to others, that was agreed on too; but it was about the *Object* of that Love, *And who is my Neighbour?* To which Christ answers in the Parable, *A Man went from Jerusalem to Jericho; he's rob'd, wounded, and left in the way. A Priest and a Levite*, whose Country, whose common Faith, whose Offices obliged them to compassion, *pass'd him by; but a Samaritan, no Heretick*, but an *Apostate*, says *Grotius*, one of a Nation perpetually at feud with the *Jews*, *sees him, pities him, relieves him at present, and takes care of him for the future*; and *this man*, the *Lawyer* confesses, *was the wounded Man's Neighbour*, because he acted like *one* indeed: The Inference is, *Go and do thou likewise*; *i.e.* Lay aside all Animosities whatsoever when thou seest a pro-

Luk. 10. 25, &c

Samaritas Judæi ut Ἀποστάτας capitaliori quam ullos alios odio, prosequebantur, *Grot.* in *Luc.* 10. 33.

Non proponitur hoc ut Samaritanos cum Hæreticis conferamus. *L. Socinus, de Hæret. puniendis. P.* 24, *S.* 6.

per

per Object of Mercy, and ſhew Mercy whereſoever it's needful. But this ſetting the *Samaritan* before the *Lawyer* for an *Example*, in a *Parable*, no more proves that *a Man of a falſe or no Faith may be ſav'd by his Works of Mercy*, than that the *Ox* or *Aſs*, in the *Prophet*, or the *Ant*, in the *Wiſeman*, might be ſaved, becauſe the *Sluggard* and *Rebel againſt God*, are ſent to learn *Induſtry* and *Obedience* from *them*. Nor does it prove *doing Good to thoſe in want, to be of a more common and general Influence, and therefore more pleaſing to God, than a right Faith, or true knowledge*, any more than, That the *Seven* appointed *to ſerve Tables*, in the beginnings of the Church, were on *That Account*, preferable to the *Apoſtles*, who were authoriz'd *to teach or make Diſciples of all Nations*. The *Inference* from *the Parable is* clear; If a *profeſt Enemy* could be ſo kind *to his Enemy*, what ſhould a *Child of God do, who is no Man's Enemy?* how ſhould he not be aſham'd to be *outdone* in any work of *Kindneſs* or *Benignity?*

Sermon on Mr. *Firmin*, p. 104. Act. c. 6.

Chriſtianus nullius eſt Hoſtis. *Tertul.* ad *Scap.*

But if this *Bounty to the Poor be enough to ſave a Man whether his Faith be right or wrong*, *Empedocles*, who threw himſelf into *Ætna*, that he might be *reputed a God*, had a better right to that Honour, when *out of his own Eſtate*, not from the Contributions of others, *he gave Portions to promote the Marriages of many poor Maids at Agrigentum*, as *Laertius* tells us, which was a very noble kind of Bounty. And the *Pythagoreans*, who *had all things common*, could not have miſt of it; particularly *Clinias* the *Tarentine*, who, *when he heard that* Prorus *the* Cyrenean *had loſt his All in a publick Calamity, and was by that means reduc'd to Extremity, went a long Voyage to find him out, tho wholly a ſtranger,*

Νεάνθης φησὶ τὸν Ἐμπεδοκλέα πολλὰς τῶν πολιτίδων ἀπορίαις ὑπαρχούσας αὐτὸν προικίσαι, διὰ τὸ πατέρα πλοῦτον, Laertius lib. 8. S. 73.

V. Menagii Obſervationes in Laertium, p. 363.

stranger, and made his Condition as good as ever, out of his own Moneys. But these were the better sort of *Heathens*, and for such *some*, it may be for their *own sakes*, have a great deal of *Charity*. The *Pharisees*, however, if our Saviour mistook them not, were very ill Men; yet *Josephus* tells us, *They were a very merciful Sect*, on which reason King *Alexander* perswaded his Wife to make use of them in State-matters after his own Decease, which Counsel when she follow'd, they made good the Character, for *they made it their business to recall the Banish'd, and to set free the Prisoners.* What shall we say of *Judas*? Had his *Faith* been sound, certainly he would never *have betray'd his Master*; yet his *Care for the Poor* was very great; when the odorous Spikenard was spent on his Lord's Feet, he zealously cry'd, *Why was not this Ointment sold for three hundred Pence, and given to the Poor*? But the Reflection of St. *John* on his action is severe, and shews how wicked a wretch a pretence of caring for the Poor may cover. *This he said, not that he cared for the Poor, but because he was a Thief and had the Bag, and bare what was put therein.*

Τῇ δὲ οὐσει ὀπτεικῶς ἔχουσιν οἱ φαρισαῖοι. Joseph. Ant. l. 13. c. 18.

Καὶ γὰρ φυγάδας ὅπου κατῆγον καὶ δεσμώτας ἔλυον. Idem. c. 24.

Joh. 12. 5.

Joh. 12. 6.

Ἀσκητέον τοίνυν περὶ πάντων ἡ φιλανθρωπία· πάντη γὰρ ἔστιν πολλὰ μὲν καὶ ἄλλα ἧς ἀγαθῶν, ἐξαίρετον δὲ δὴ καὶ μέγιστον ἡ παρὰ ἧς θεῶν εὐμένεια. Julian. fragm. Epist. p. 530. Edit. Petavian.

But never did any Man speak higher or do greater things in this way of Bounty to the Poor than *Julian the Apostate*: *A general care and tenderness for all Mankind is to be endeavour'd after*, says he, *The Consequences of it are many and happy, but none happier than this, That it makes us acceptable to the Gods*; *For the Divine Nature loving Mankind so much, must needs love them who endeavour to imitate their Goodness.*

neſs. Again, *Who ever was impoveriſh'd by his Bounty to the Poor? I have often reliev'd thoſe in want my ſelf, and I have receiv'd my own again from the Gods with mighty Intereſt*; of which he ſubjoins a remarkable Inſtance. Nay, *Julian* perſuades Men, not only to relieve the Good or Poor in general, but he adds further, That *it argues real Piety to feed and cloth our very Enemies, thoſe who are at Wars with us.* Nay, *Who*, ſays he, *can think he worſhips Hoſpitable Jove according to duty, who ſees the Needy, and wo'nt relieve them with one Farthing?* The ſame *Prince* writing to *Arſacius* a *Pagan Prieſt*, owns that *Chriſtianity flouriſh'd, becauſe Chriſtians were ſo good to ſtrangers, took ſuch care to bury the Dead, and made ſo fair a ſhow of Holineſs*; and declares, *He knew no way of conquering Chriſtianity, but by the Endeavours of his own Party to excell the Chriſtians in thoſe and other popular Virtues*; and therefore he tells *Arſacius* and his Brethren, that *He had order'd them a vaſt Quantity of Corn and Wine at his own charge to enable them the better to relieve the Poor and Strangers.* Now if *the* (a) *Men of all Faiths ſhall receive ſentence on the foot of their Deeds of Charity or Beneficence, without any reſpect to their Opinions*, as ſome would perſuade us, I know no reaſon why *Empedocles* or

Νομιστέον φύσει φιλάνθρωπον ὄν τὸ θεῖον, ἀγαπᾶν τοὺς φιλανθρώπους τῶν ἀνδρῶν. Id. Ibid.

Τις ἐκ τοῦ μεταδιδόναι τοῖς πέλας ἐγένετο πένης· ἐγὼ τοι πολλάκις τοῖς δεομένοις προέμενος, ἐκτησάμην αὐτὰ παρ' αὐτῶν πολλαπλάσια.—

Ὅτι ἔτι ἐτύγχανον ἰδιώτης σύνοιδα ἐμαυτῷ τοῦτο ἀποβὰν πολλάκις, ἀπεσώθη μοι τέλειος ὁ κλῆρος τῆς τίτθης ἐχόμενος ὑπὲρ ἄλλων βιαίως ἐκβραχέων ὧν εἶχον ἀναλίσκοντι τοῖς δεομένοις καὶ μεταδίδοντι.—

Φαίην δ' ἂν εἰ καὶ παράδοξον εἰπεῖν, ὅτι καὶ τοῖς πολεμίοις, ἐσθήτος καὶ τροφῆς ὅσιον ἂν εἴη μεταδιδόναι.

Δεῖ καὶ τὰς χεῖρας αὐτῶν ἐπανορθοῦν, ὥσπερ οἱ θεοὶ τὰς ἡμετέρας.

Πῶς δὲ ὅταν ἑταίριον θεραπεύων Δία, ὁρῶν τοὺς πέλας ἐνδεεῖς χρημάτων, εἶτα μηδ' ὅσον δραχμῆς μεταδιδοὺς οἴεται τὸν Δία καλῶς θεραπεύειν. Ibid. p. 533. 4. V. Epiſt. 49. ad Arſacium. p. 202. (*a*) Sermon on Mr. *Firmin*, p. 114.

Clinias, why the Hypocritical *Pharisees*, the Traytor *Judas*, or the Apostate *Julian* should not stand among the Sheep at the great Day; *Julian*, (b) especially, **having been zealous in every good Work beyond the Example of any in our Age, cannot reasonably be reproach'd for that Faith which brought forth such plenty of good Fruits.**

(b) Mr. *Firmin*'s Epitaph, p. 89.

But the *Sheep*, at that great Day, shall be Sentenced only by their *Works of Mercy*, and the *Goats* by their neglect of them; True! for Men and Angels, the whole rational World at least, shall be *Witnesses* of the *Sentence*, and understand the *Reason* of it. The *Judge*, who knows all things, knows their Hearts, and consequently the *Sincerity and Rectitude of their Faith*, but these things are *invisible to the Multitude*. But for their *Works*, they have seen, and known, and can judge of them, therefore their *Works only* are mention'd; and if *they* be truly good, *their goodness justifies that Faith* to the Witnesses, not as *indifferent*, but as *sound and good*, from which such *good Works* could proceed; therefore *Grotius* observes well, *That Mercy is of all Virtues the most visible, therefore Christ instances in that instead of all the rest, and deciphers it by its fairest Marks, and he names Works rather than Faith, or the Affections of the Mind, that the form of Human Tribunals* (where all things pass as matters are alledg'd and prov'd) *might be the more exactly expressed*. And, if the same *Grotius*'s Notion of the *Sheep and Goats* be right, That *they represent only sincere and false Christians*, his Judgment is the plainer, That *the soundness*

Inter varias virtutes eminet Misericordia, ideò hanc pro omnibus ponens Christus, exemplis depingit maximè notis & conspicuis; Opera autem ipsa potius nominat quam Animi affectum, ut Humani Judicii Figura magis exprimeretur. Grot. in Mat. 25. v. 35.

Idem in v. 32.

ſoundneſs or *unſoundneſs of their Faith is that which moves the Judges breaſt; though the outward appearance or the Truth and reality of their Works be inſiſted on for the ſatisfaction of the Standers by.* This is the true Import of that Parable, and none but *Ill men* will endeavour to *Interpret Scripture ſo as to deſtroy it.*

A Man gives all his Goods to feed the Poor, and yet has no Love or Charity, when all his Beneficence ſprings from Vain-glory, or is levell'd at any mean or miſtaken end. That man had need to ſtand very well on his Guard againſt *temptation*, who can avoid this inſinuating Miſchief. *Honour* and *Reputation* are gaudy things, and Men are apt to have an Eye to them, even in thoſe matters wherein *God's honour*, and the acknowledgment of our Debt to him, ought to be the great *Inducement* to, and the ultimate *End* of all our Actions. But, in ſuch a Caſe, all my *Liberality can profit me nothing*; Nor can Millions of hearty *Prayers* ſent up by thoſe poor *periſhing Creatures*, whom I have reliev'd, carry me up *one ſmall degree toward Heaven*; unleſs they prevail with *God* to bring me to my ſelf, to give me the *Grace of Self-denial* and *Humility*, that I may aſcribe all that good I'm an Inſtrument in, not to *my ſelf*, but *to the Grace of God in me.* Are not theſe the *Hoſpitals* which I have *built*? The *Poor* whom I have *fed*? The *Naked* whom I have *cloath'd*? The *Priſoners* whom I have *diſcharg'd*, out of my own or other Mens Eſtates, and to ſatisfy my own Compaſſionate Temper? are as dangerous Queſtions; as, *Is not this great Babylon which I have built, for the Houſe of my Kingdom, by the Might of my Power, and for the Honour of my Majeſty?* In ſuch Dan 4 30.

Cases a Man does what he does, not out of *Gratitude* to *God*, or as a *Faithful Steward* of *his* Treasures; not out of real *tenderness* for the *Distress'd*; or because he can't bear their *Wants* while himself lives in *Plenty*; but he does it, to impose upon the unobserving World, to be Talk'd of, to be Prais'd, and to have *flattering Memorials and Monuments* rais'd to him after Death, which may serve to encourage *Atheism and Hypocrisy*, and make the *Friends of Libertinism* believe, *That it's no Matter what their Faith is, if they be but free Disposers of their own, or Industrious Distributers of other Mens Bounty.*

Men of this Humour are easily known; They'l not wait modestly for the Commendations of *others*, but every where, and on every occasion proclaim their *own* Good Deeds. None need to take care to spread their Glories, and few of their commendable Actions shall be *done in a Corner.* This was the *Pharisaic* way, they did all their Good Works to be seen of Men, and with respect to that Way our Saviour gives that admirable Caution, *Take heed that ye do not your Alms before Men to be seen of them, otherwise ye have no Reward of your Father which is in Heaven. Therefore, when thou dost thine Alms, do not sound a Trumpet before thee, as the Hypocrites do, in the Synagogues, and in the Streets, that they may have Glory of Men*: Here, says *Grotius*, *Christ instancing in Almsgiving, declares, That God cannot approve those things which are done to curry Favour or to purchase Praise.* Not but that *Publick Occasions* will require *Publick Liberality*, and, according to a Man's Station, a good *Example* may be of excellent use; but

Mat. 6. 1, 2.

Docet hic Christus exemplo Beneficentiæ, non posse Deo probari, quæ ideò fiant, ut aut Laus captetur aut Gratia. *Grot.* in loc.

but even in ſuch caſes a wiſe or humble man, will rather give others leiſure to applaud his Bounty, than begin the Work himſelf. *Philo*, of old, had a juſt Notion of this way. *If*, ſays he, *you examine all things ſtrictly, you'll ſee that Men cry'd up for their Liberality, rather ſell than beſtow their Bounties; and thoſe, whom we think Alms-Men, are really Purchaſers of what they get; for when thoſe who pretend to give, hunt on the other hand for Honour and Fame, expecting a Reward for their Bounty, they ſham us with a gaudy name, and really ſtrike a Bargain; for none but Sellers take a Price for what they part with*; and *R. Aben Ezra* gives this for a Rule, *If any Man gives Alms to the Poor, let him not do it to get Honour, or that he may boaſt of it to* others; *for he who does ſo ſhows, That he values the Praiſe of Men more than the favour of God.* Indeed our *Saviour* aſſures us, that even *ſuch Men have their reward*; but it's only what they aim at, empty Breath and fleeting Air; while the modeſt *Chriſtian, ſound in Faith*, and *acting* upon *that Principle, obtains the End of his Hope, the Salvation of his Immortal Soul.*

Ἐυρήσεις τοίνυν σκοπῶν ἅπαντας καὶ τὰς λεγομένας χαρίζεσθαι πιπεράσκοντας, μᾶλλον ἢ δωρευμένους, καὶ ὧς οἰόμεθα λαμβάνειν χάριτας παρὰ ἀληθείαν ὠνυμένους. Οἱ μὲν γὰρ δίδοντες ἀμοιβὴν, ἔπαινον ἢ τιμὴν ἀπεκδεχόμενοι, ζητοῦντες χάριτος ἀντίδωσιν, ἀπρεπεῖ δωρεᾶς ὀνόματι κωλικῶς πράσιν ἐργάζονται, ἐπὶ καὶ τοῖς, πωλοῦσιν ἀνθ' ὧν παρέχωσιν ἔθος λαμβάνειν ὄντων. Philo de Cherub. p. 128. E.

Aben Ezra apud Grotium in Matt. 6. 1.

Above all then, he miſtakes who thinks *Almſgiving* is *that Charity which ſhall cover a multitude of Sins.* He, who has *that Charity*, will, according as God has bleſt him, give *Alms*; but the *Cauſe* and the *Effects* of that Cauſe are very different things. *Alms* are frequently enjoyn'd, and *he who ſeeth his Brother have need,* 1 Joh. 3. 17.

You shall find many who have not the Fruit of true Faith; who are not of the Flock of Christ; and yet, as it appears, they flourish in good Works of Mercy; you shall find them full of Pity, Compassion, and given to Justice, and yet for all that they have no Fruit of their Works, because the chief Work lacketh. Hom. 1. Of Good Works.

Ἐὰν ἔχεις, διὰ τῶν χειρῶν σου δὸς, ἵνα ἐργάσῃ εἰς λύτρωσιν ἁμαρτιῶν σου, ἐλεημοσύναις γὰρ καὶ πίστει ἀποκαθαίρονται ἁμαρτίαι. Constit. l. 8. c. 13.

need, and shutteth up his bowels of compassion from Him, how dwells the love of God in him? is a severe Question, but infers what we have been asserting all this while, That *Bounty to the Poor unless it proceeds from Faith and Love* (for they are inseparable) *can do the Giver no service*, whatever advantage the *Receiver* may have by it. The *Reward of Mercy* is great, if it rise from a sound and sincere *Faith*, or at least from a *ductile Mind* willing to be instructed, and to embrace it with all humility and readiness. Thus in *Clement's Constitutions*, we have that advice, *If you have wherewith, give Alms with your own hands for the Expiation of your sins, for by Alms and Faith sins are taken away*; Thus *they* go hand in hand, and *these things which God has joyn'd together no Man ought to put asunder.*

3. *A Man may give all his Goods to feed the Poor without Charity; if he does so, to support and bring Reputation to Heresy, and so to propagate Disorders and Confusions in the Church of Christ*; As if only *such a Faith* as the *Giver owns* could be the *Parent* of *such Works.* We have observ'd already how *Julian*, by this means, hop'd to have undermined *Christianity*, and restor'd *Paganism*; and 'twas thus *Lucilla* made use of her great Wealth and Interests to encourage the *Donatists.* And indeed it's but reasonable, that those who *call themselves Christians*, and *are none*, but have a design to break the *Unity of the Church of Christ*, should have, or at least put on some very *Popular* aua-

Marianæ Rerum Hisp. l. 4. c. 14.

qualities, whereby to render their *Heretical deſigns* the leſs ſuſpected. For if I have once entertaind a great Opinion of a *Man* and his *Converſation*, I ſhall be very unwilling to believe he intends ill, or that *his Opinions* can be *damning*, whoſe *Perſon* is ſo *acceptable*. But when we talk of *Hereſy* and *Hereticks*, we are at a loſs. The *Apoſtles*, ſure by ſome miſtake, forewarn Chriſtians often of *Sacrilege*, *Schiſm*, *and Hereſy*, as very great Sins; The two former, ſome, who are touch'd too near, have endeavour'd to loſe in a Miſt, and would make us believe there are none guilty of ſuch ſins now a-days; And for the *laſt*, others, who cry up one another for mighty *Criticks*, reject the *common Notion* which the World has hitherto had of *Hereſy* and it's *Friends*. They tell us; *it's not the Falſhood of any Opinion that makes it to be a Hereſy, and the Perſon that holds it to be a Heretick, but it's the Clamour and Buſtle made about it, which makes both the firſt and the laſt.* If then, according to *their ſenſe*, a *Priſcillianiſt* ſit ſtill, or only ſlily and ſilently endeavours to ſeduce Souls, and a *zealous good Chriſtian* ſtands up vigorouſly in Defence of *Truth*, the *Chriſtian's* a *Heretick*, and *Chriſtianity Hereſy*, and the *Priſcillianiſt*, for all his helliſh Opinions, a very *Innocent Perſon*, and by no means to be rejected. But if their *Aſſertion* be true, according to *common Senſe*, thoſe who advance it are the *greateſt Hereticks of our Age*; for they joyn both *falſe Doctrines*, and an *extraordinary Buſtle* and *dangerous Warmth* together. It may be they'l take ſhelter under St. *Auſtin's*, *I may be in an Error, but I will be no Heretick*, who means he would not be Obſtinate, for *Obſtinacy*, not an *involuntary Miſtake*, makes the *Heretick*; But this will not help them. Their own *Critick* calls *Opini-*

Sermon on Mr *Firmin*, p. 110.

Errare poſſum, Hæreticus eſſe nolo. Hæreſes ſunt Placita vehementius defenſa.

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ons too eagerly defended, *Heresies*; here again, since none ever more scurrilously, impudently, or furiously defended their distinguishing Opinions than *these Men*, by their own acknowledgment they *are notorious Hereticks*. Nor will their absurd pretended *Syncretism with the Church of England*, as a sound part of the Catholick Church, (a sham offer'd only to impose on Children) clear them of the Title.

Heresy indeed is a Word of an *indifferent Signification* in many Ancient Authors; but, though both *Grotius* and *Ravanellus* think otherwise, it's no where so in the *New Testament*. The *Heresy or Sect of the* Acts 5. 17. *Sadducees*, in St. *Luke*, is a *Brand* on them, and so it Acts 15. 5. was on the *Pharisees*, when St. *Paul* and *Barnabas* us'd A cts 4. it. *Tertullus* calls Christians, *the Sect or Heresy of the Nazarenes*, by way of *Reproach*; and St. *Paul* understood the *Jews* meaning well enough, when *they call'd* v. 14. *that way Heresy in which he worshipp'd the God of his Fathers*; Nor was *their sense* questionable who tell Acts 28. him, that *as for that Heresy*, which he preach'd, *they* 16. *knew that it was every where spoken against*: and even Acts 26. 5. where the same *Apostle* calls *Pharisaism*, the *strictest Heresy* of the *Jewish* Nation, he declares against it. All other Texts, where *Heresy* or *Hereticks* are mention'd have such Characters or Epithets annext, as render their meaning indisputable. In *Scripture* then it's us'd always in an *ill sense*, and, in it, the *Heresy* and *Heretick* are both condemn'd. But when St. *Peter* 2 Pet. 2. 1. forewarns us, *That there should be false Teachers among* Christians, *who should privily bring in damnable Heresies*. i. e. should spread Hellish Opinions, but as far as possible conceal the Names of their Authors, he instances in *One* contrary to that *Faith* which himself

and

and the reſt of the Apoſtles taught. *They* taught *that God had redeemed his Flock with his own Blood*; *Theſe* would *deny the Lord who bought them*; and make him not *God* but a *Creature*, and conſequently *uncapable of Redeeming them*. Such as theſe *were Hereticks* in the *Apoſtles days*, and afterwards; and ſuch *are Hereticks*, and their *Opinions damnable Hereſies in ours*; and God knows, *there are* too *many who follow their pernicious ways, by reaſon of whom the way of Truth is evil ſpoken* of. From all this we learn that *Hereſie*, in a Scripture and Eccleſiaſtical ſenſe, is not *Factiouſneſs Civil*, but *an oppoſition made to the Church and her Doctrines drawn from the Word of God, and generally received from the Beginning, under pretence of their falſhood and deficiency, and out of Oſtentation of a purer and more perfect knowledge*; and an *Heretick* is *one, who chuſes, embraces, cheriſhes and obſtinately defends Opinions contrary to true and ſound Doctrine*. If this Account be right, we cannot be far to ſeek, to whom both the *Title* and the *Opinions* belong; and *ſuch*, even *they* themſelves confeſs, are to be rejected.

See a Sermon of the Neceſſity of Hereſies Printed 1688. Hæreſis eſt quiddam Spirituale L. Socinus de Hæret. puniendis. *p.* 106. Vide Lucii Lexicon Novi Teſtam. in verbo αἱρετικὸς. Hæreticos ſtatuimus omnes quicunque communis noſtræ Fidei decretum aliquod ſecus accipiunt, quam ſacrâ Scripturâ determinatum eſt, & in errore ſic habitant ut omnino ſe non ſinant ab illo removeri. Nec illud in hoc genere ſpectandum eſt, utrum aliquis ipſe ſibi Erroris fuerit Author, an illum aliunde acceptum ipſe ſequatur & defendat. Reformatio legum Eccleſiaſt. Sect. 2. c. 1.

Hæreticus eſt qui Ambitione ductus, vel alicujus temporalis commodi gratiâ, ſub Religionis prætextu falſas ac novas Opiniones, vel gignit vel ſequitur, & ſectantium turmas parat. Ex Auguſtino, citata hæc a L. Socino. Hic vero, aſſerente eodem Socino, eſt Factioſus Hæreticus.

Hæretici ſimpliciter, ſeditiones volentes non excitant, ſed pacatè ac placide, diſſentientes, nemini vim inferunt, ſententiam ſuam defendunt ac docent, rectúmque eſſe autumantes, etiam mordicus retinent, adeo ut, à Diabolo decepti igne quoque cremari conſtantiſſimè perferant. L. Socinus. de Hæret. puniend. p. 87. 6. Ergo ſimplex Hæreſis, conſentiente ipſo Socino Hæreticiſſimo, in falſitate opinionum earumque actiori defenſione conſiſtit.

Well, *but him who is weak in the Faith we are to receive*, therefore certainly *not to reject*. But if those whom we have to do with are *weak*, and will own it, whom shall we call *strong?* The *Fathers of our Church*, who are most admir'd for Piety or Learning: The *inferior Presbyters*, who have labour'd hardest in the Word and Doctrine, are all but *Children*, meer *Pigmies* in the hands of *these Defyers of the Armies of the living God*: They are treated with all that scorn and contempt, which *Opinionative Critics*, for they'r all such, can throw upon them. They'r confuted with nauseous *Repetitions of baffled Arguments*, and abundance of scurrilous Humour, and Paganish *Buffoonery*. Yet *God will accept of them*, they say. But we think, that if they keep *now* no better than *themselves* and *their own Writers*, we need not wish, that an angry *Judge*, after *Death*, would *condemn them to worse Company*. *Beneficence* design'd to promote such *Heresies*, and to make such *Men* better thought of, cannot be accompani'd with that *Charity* which our Text recommends.

For *that Charity* always tries to *heal*, not to *tear* open the *Churches Wounds*: It neither *invents* nor *favours New Opinions in Religion*, but labours to *preserve the Unity of the Spirit in the Bond of Peace*, *and in Righteousness of Life*. That Heavenly *Charity* looks above the Flatteries of vain and foolish Men; owns the *insufficiency of the best humane Works*; and knows it can never discharge that vast *Debt* it owes to Divine Goodness, by the most profuse *Bounty to the Necessities of Men*. The *Son of this Love*, values one *spark of such Charity* more than a thousand *senseless Criticisms*, which serve only to derogate from the *Truth and Wisdom of his Maker*. He believes in *God the Father*, *God the Son*, and *God the Holy Ghost*, according.

cording to thoſe *Revelations* they have made of themſelves in *Scripture*; and would rather believe the *Prophets* and *Apoſtles* honeſt Men than quibbling Sophiſters. His pure unſpotted Love, *with reſpect to God*, muſt always believe in him, depend on, admire and adore him; and when he remembers his own diſtance from God by Sin, and God's Condeſcention to purchaſe Pardon and Grace for him by his own moſt precious Blood, though in that ſtate of Enmity, That *Faith* which he has *in him*, that *Love* which he has *to him*, muſt make him always tender, compaſſionate and merciful *with reſpect to Men.* We need to run to no falſe Opinions to excite us to Beneficence, Wiſe Men wont pretend *to gather Grapes of Thorns, or Figs of Thiſtles*; *This is a faithful ſaying, and theſe things we* of the Church of England *affirm conſtantly, That thoſe who have believ'd in God might be careful to maintain good Works*; *theſe things are good and profitable to Men.*

We would then have the *Poor provided for*, we would encourage a *juſt care* for them; we pretend in vain to be *Chriſtians* if we forget our *poor Brethren*; for we were *poorer* by far, when our merciful Saviour made himſelf *poor* on our Accounts, and extended his Compaſſion toward us. If any one will *give all his Goods to feed the Poor*, provided he wrongs none elſe by that Liberality, and the *Love of God conſtrains him*, may his Heavenly Father, who ſees in ſecret, reward him openly! He who *gives to the Poor* ſhould give without *Conſtraint*, without *Grudging*, and with *Pleaſure*, for *God loves a cheerful Giver.* He ought to give *proportionably* to what God has bleſt him with; He who voluntarily devotes the *Tenths of*

all he has to the support of the *Poor*, does no more, and none ever suffer'd yet by *a Bounty so proportion'd.* What he gives ought to be *his own, i. e.* not gotten by Address and Craft, or by Violence; for he who *wrongs one* to *feed or cloath another*, gives *Nothing*, and by *such Sacrifices*, never *pleases* but *offends his Maker.* But if the *Rich in this world be found in the Faith, if they do good, if they be Rich in Good Works, ready to distribute, willing to Communicate, they lay up in Store for themselves a good foundation, that they may lay hold on eternal Life.* Here's *Love*! here's *Charity* indeed! enough to sanctifie their *Alms*, and to make the Prayers of the Poor a Treasure of Eternal Blessings to them.

But since the *Rich* and *Willing* cannot perhaps tell readily where to bestow their Bounty without the Hands and Eyes of others, surely we cannot in our *own Church*, among *Christians*, want some *Man* or *Men of Honest report, full of the Holy Ghost and Wisdom*, (who therefore will neither *deny his Being*, nor *reduce* him to the meanness of a *Creature*, nor divert the *treasures of the Poor*, to encourage such as by their *Writings* and *Discourses* do *both*) *who may be appointed over this Business. Ill Men* are commonly of the most active and stirring Tempers, *they* know the least neglect ruins their Affairs; *Good Men* suppose their Cause will manage and secure it self; but though it will do so, their Industry is not a whit the less requir'd; and while the activity of *Ill Men* destroys *them*, we have an infallible Assurance, That *it's good to be zealously affected always in a good Cause.* Men *sound in the Faith*, would not only be *Faithful Stewards* with regard to the *Bodies* of those in Want, but they'd be

V. Vitringam de Nominibus Ministrorum Ecclesiæ & Synagogæ. c. 5.

be *Pious Guardians* of their *Souls* too; They'd inſtil the *Principles of ſound Religion* into them, as well as relieve *their outward Neceſſities*; and a *Love to Mens Bodies* muſt certainly yield to a *tenderneſs for their Souls.* A *Lazarus*, full of ſores and ſtarving, *may be carry'd by Angels into* Abraham's *Boſom*; *but without Faith its impoſſible to pleaſe God*; and *by Grace*, both Poor and Rich *muſt be ſav'd*, and *that not of themſelves, it is the gift of God.* The *Work of Faith*, the *Labour of Love*, and the *Patience of Hope*, will always be favourably *remembred* both by God and Men. I'll never *confide* in that *Man*, who will not *believe his God*, and muſt ſuſpect *Him* to be full of *Trick* and *Deſign*, who repreſents *his Maker* as guily of *Artifice and Chicanery* in his *Revelations* of himſelf to the *Children of Men.* But he who is *right and ſincere* in his Faith toward *God*, I'm ſure will be *truſty to his Neighbour.* He'll be kind to both the Bodies and Souls of the Pooreſt: He'll *viſit the Fatherleſs and Widows in their Afflictions, and keep himſelf unſpotted from the World.* By ſuch a Hand I'll *give* what I can *to feed the Poor*, I'll *live by Faith*, I'll *wait in Hope*, and *act with Charity*, and never fear loſing my *Everlaſting Reward.*

Eph. 2. 8. 1 Theſ. 1. 3.

O God who haſt taught us that all our Doings without Charity are nothing worth; ſend thy Holy Ghoſt, and pour into our Hearts that moſt excellent Gift of Charity, the very bond of Peace and of all Virtues, *without which whoſoever liveth is counted dead before Thee. Grant this for thine only Son Jeſus Chriſt's ſake.* Amen.

Collect on Quinquages.

Now

Nowto God the Father, God the Son, and God the Holy Ghost, Three Persons, but One Infinite and Eternal God, be given, as is most due, all Honour, Glory, Praise, Power, Might, Majesty and Dominion, now, henceforth and for evermore. Amen *and* Amen.

FINIS.

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